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SHORTER NOTES

194 Diagnosis of the 'Wild Man' according to Buddhist Literary Sources from Tibet, Mongolia and China.

By Emanuel Vlček, M.D., Archæological Institute, Czechosolvak Academy of Sciences, with Josef Kolmaš, Ph.D., and Pavel Poucha, Ph.D., Oriental Institute, Czechoslovak Academy of Sciences. *With two text figures*

I (E.V.) reported in the August issue of MAN, 1959, 203, on some interesting old literary evidence for the existence of wild man in Mongolia, Tibet and the adjacent regions. The material was obtained by the Czechoslovak-Mongolian Archæological Expedition in 1958. For the transliteration and transcription, free translations by Mongolian monks from Ulanbator (Urga) were used in the article. Since according to the response these materials appeared to be very important, I asked our oriental linguists who have only recently returned from abroad to make a precise transliteration and translation of the texts according to international usage (a slight modification of the Chinese Professor Yü Tao-ch'üan's system of transliteration of Tibetan was employed) in order that the texts might also serve as important research sources for linguists.

The Tibetan and the Chinese texts were translated by J. Kolmaš, the Mongolian and the Manchurian ones by P. Poucha, both from the Oriental Institute, Czechoslovak Academy of Sciences, Prague. Appended to these two sources is an extract relating to this subject and discovered only recently by J. Kolmaš in a collection of sacred Tibetan books called *Kanjur*.

The texts accompanying the illustrations were subjected to a new precise study and read as follows:

Peking Edition

Title (transliteration):

Dri med shel phreng nas bshad pavi sman gyi vkhrungs dpe mdses mtsar mig rgyan ces bya ba bzhugs so.

Free translation:

'Gorgeously decorated book on the origin of medicinals interpreted by Dri-med Shel-phreng.'

Cut-out from p. 24*a* (fig. 1):

First illustration (left), upright figure on a rock with upraised arm:

Tibetan	*mi rgod*	= wild man
Chinese	*p'i*	= bear
Mongolian	*kümün göregesü*	= wild man, man-animal.

Second illustration (centre), monkey on a branch:

Tibetan	*sprevu*	= small monkey
Chinese	*hou*	= little monkey
Mongolian	*samči*	= monkey.

Third illustration (right), sitting monkey:

Tibetan	*spre*	= large monkey
Chinese	*yüan*	= monkey
Mongolian	*bečin*	= monkey.

Urga Edition

Title (transliteration):

Gso byed bdud rtzivi vkhrul med ngos vdsin bzo rig me long du rnam par shad pa mdses mtsar mig rgyan zhes bya ba bzhugs so.[1]

Text on the right hand of the figure (left of picture) (transliteration):

Mi rgod ni, ri gnyan du gnas pavi dom rigs dbyibs mi dang mtsungs, yang rtzal stobs xa cang che bavo. Devi sha gdon la phan pa dang lxan thabs las mkhris pas mkhris pa sel bar gsungs so.

Translation:

Mi-rgod (pronounced *me kö*) is a creature of the bear family which lives in the proximity of the mountains and resembles man. It has very great strength. Its meat is good as a remedy against evil spirits that cause diseases. The medical book called *Lhän Thab* says that its gall is used to cure diseases of the gall-bladder.

Texts accompanying the illustrations:

Manchurian	*šuwa nasin*	= wood-bear
Mongolian	*kümün göregesü*	= wild man
Chinese	*p'i*	= bear
Tibetan	transliteration of Chinese name.	

Text related to the illustration of monkeys (right)
Transliteration:

Sprevu ni, sprevi skad yin par {bai sngon las byung} zhing yang gnyer gdong, yan lag gi dwags zhes pa rivi mivi rigs yin te, khyevu ltar ser smug spu ring gzhang la spu med cing vgro tsul yang mi dang vdra ba, shing tog la vdod che zhing meher ba med do, de las lus che spu ring mjug ring la spre, chung bar sprevu yin, {rgyud las, sprevuvi rus pas bu vbyin byed. Ces gsungs.}[2]

Translation:

Sprevu (pronounced *peeoo*) is the sound produced by the monkey [hence its name—J.K.]. It is also called 'wrinkled face.' It is an animal with extremities, of the family of the mountain men. It resembles the dog, is of pale purple colour, with long hair. It has no hair on the rump. Its gait resembles that of man. It likes fruit, has no spleen. Those of them that have a large body, long hair and a long tail are called '*ṭe.*' Small ones are called '*peeoo.*' {The Tantras say that people (sons) arose from the monkey family (bone).}

Illustration of a monkey on a branch (centre):

Tibetan	*sprevu*	= little monkey
Chinese	*hou*	= monkey
Manchurian	*monio*	= yellow monkey
Mongolian	*samči*	= monkey.

Illustration of a sitting monkey (right):

Tibetan	*spre*	= monkey
Chinese	*yüan*	= monkey
Manchurian	*bonio*	= large monkey
Mongolian	*bečin*	= monkey.

Only on the basis of this precise reading and translation of the texts from the Peking and Urga editions of the pharmaceutical book is it to a certain extent possible to try to take up an attitude towards the dilemma of the 'wild man' even from the point of view of their meaning.

After reading not only the texts and names relating to the illustrations of the 'wild man,' but also those belonging to the

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Fig. 1. peking edition, p. 24*a*, left

Fig. 2. urga edition, p. 119*b*, third, fourth and fifth figures from left

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neighbouring animals, it is possible to reach conclusions even on the zoological position of the 'wild man' in the natural system of the Tibetans. In both editions of these Buddhist textbooks the 'wild man' is always placed consistently between a group of bears which precedes him and a group of monkeys following. Already this localization in itself suggests where the 'wild man' should actually be placed in the system.

This placing by localization in the text is even emphasized by the different meanings of the translations of the names of the 'wild man' in all the languages used here. While the Tibetan and the Mongolian texts speak about a 'wild man' in the proper meaning of the word or about a 'man-animal' or both, the Chinese and the Manchurian names hint at another connexion—with the bear. Besides, the text given on the right hand of the wild man in the Urga edition directly says: '*Mi-rgod* is a creature of the bear family which . . . resembles man.'

Finally, the fact that this 'wild man' belongs neither among the monkeys nor to man may be judged from the last sentence of the text relating to the illustration of monkeys in the Urga edition. The text in free translation runs: 'The Tantras say that people (sons) arose from the monkey family (bone).' This sentence can only mean that in the natural system of the Tibetans man is also placed at the highest point, following after the monkey.[3]

On the basis of the above two literary documents it is possible to try to include the 'wild man' in the following zoological system: bears — wild man — monkeys — man. The Chinese and the Manchurian texts seem to sound more probable.

The illustration of the 'wild man' may even represent a certain being of no actual zoological basis, or may mean that the name of the being is reserved for a certain kind of people, such as thieves, robbers, as shown by one passage in the *Kanjur*.

In the *Kanjur* which together with the *Tanjur* forms the Tibetan Buddhist canon, in a section called '*Gzungs vdus*' (Collection of *Dhāraṇī*), in a volume bearing the Tibetan name '*waṁ*,' there appears on pp. 56*b*5–57*a*7 a magic formula (*dhāranī* in Sanskrit, *gzungs* in Tibetan) whose Tibetan name is:

Vphags pa mi rgod rnam par vjoms pa zhes bya bavi gzungs

Its Sanskrit model runs:

Arya- cauravhidhvaṁsana-nāma-dhāraṇī

The magic formula may be translated into English as follows: 'The magic sentence that secures a complete defeat of the thief.' It may thus be seen that in this case the Tibetan word '*mi rgod*' was used in the sense of 'robber, thief,' '*caura*' in Sanskrit. This turns the entire question of the determination of the 'wild man' in a somewhat different direction.

By these three literary sources on the existence of the wild man, Czechoslovak science contributes to the solution of this very interesting dilemma of the existence and diagnosis of the snow man. Is he a myth or a living creature?

A final evaluation will still require not only further linguistic and natural historical study, but also a good piece of luck, in order that sound and unambiguous proofs of the true nature of the at present sensation-enveloped 'snow man' may successfully be presented.

Notes

[1] The translation does not make logical sense.—J.K.

[2] The text marked { } is not quite clear, or the translation does not make logical sense.—J.K.

[3] The Tibetans' conception of the development of man from the ape is very clearly formulated for example in a historical book called *Clear Mirror of the Royal Genealogies* (reported by J. Kolmaš in his article entitled 'How the Tibetans came on Earth,' *New Orient Bimonthly*, 1960, No. 3, p. 10).

Absence of Abnormal Hæmoglobin in 274 Children in South Slovakia (Including 63 Gypsies). *By Professor J. A. Valšík, M.D., D.Sc., Department of Anthropology and Genetics, J. A. Komenský (Comenius) University, Bratislava, Czechoslovakia, Dr. H. Lehmann, M.D., Sc.D., M.R.C.P., F.R.I.C., and Miss Joan Nichols, St. Bartholomew's Hospital, London*

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In the course of a medical survey of schools in villages in the area of Trnava in South Slovakia blood was obtained. The survey was carried out in the spring of 1959 and the age of the children varied from six to 14 years. The villages concerned were Malženice, Bohunice, Jaslovce, Radošovce, Paderovce and Velké Kostolany. There were 234 children, who comprised 63 pure Gypsies and 171 others. The opportunity was taken to examine the hæmoglobin. This was done for two reasons. It is known that in North-West India Hæmoglobin *D* is present in about 3 per cent of the population. As Gypsies are alleged to be connected with North-West India, it was thought that Hæmoglobin *D* might be discovered amongst them. Furthermore in the past history of Gypsies and non-Gypsies there has been repeated contact with Mongols and it was thought that it might be worthwhile to check on the presence or absence of Hæmoglobins *H* and *E* which are associated with the mongoloid race. Unfortunately the non-Gypsy children were not all of strictly local origin, about half of them being children of parents who had immigrated from the mountainous north. This area had much less contact with Mongols than the inhabitants of the Donau basin.

None of the samples investigated showed anything but normal adult hæmoglobin. All samples were examined for alkali-resistant hæmoglobin (Hæmoglobin *F*) for inclusion bodies by incubation with brilliant cresyl blue (Hæmoglobin *H*) and by electrophoresis (Hæmoglobin *D*, *E*, etc.).

CORRESPONDENCE

Central Indian Prehistory: The Carlyle Collections. *Cf.* MAN, 1958, 207; 1960, 140

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SIR,—I was interested to read in a recent issue of MAN Mr. Sieveking's account of the acquisition by the British Museum of the collections of Mr. A. C. Carlleyle (or Carlyle!). Incidentally the author of this note offers to correct my spelling of the gentleman's name, so I would like to make it clear that I followed the spelling that he used in his publications. Mr. Sieveking comments extensively upon my earlier note in MAN 'Morhana Pahar: A Rediscovery,' but he does not seem to have fully understood its nature as a preliminary report upon the rediscovery of this site, one of a group of rock shelters in Central India which contain numerous rock paintings and quantities of Late Stone Age tools, and from which a great part of the collections in question originated.

Mr. Sieveking says that I have 'not understood the mechanism of the acquisition by the Museum' of part of the collections. I must reply to this that it would be a sad state of affairs indeed if he as a museum man were not more familiar with this mechanism than a mere field archæologist like myself. I will even go farther and retaliate by pointing out Mr. Sieveking's apparent lack of familiarity with the now quite substantial literature on the Indian Stone Age

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